CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, JUNE 11, 1824. No. 44.

Miscellanies.

NOTES UPON THE BIBLE.

This use of the varieties, that are discovered in the manuscript copies of the New Testament, and their great value for the purposes I have stated, will be seen in the short account I shall now give, of the manner in which the printed text was formed, which has so long maintained its authority throughout the Christian world, and of a few of the most important attempts, which have been made in the course of three centuries, to correct the errors that have been discovered in it, and to restore it to its primitive purity.

With the invention of printing early in the *fifteenth century*, commenced the most important era in the annals of literature; and in nothing was that age more distinguished, than by the application of that art to the purpose of saving from oblivion and rendering permanent, whatever there then was of learning in the world. The benefits immediately felt by the ease and rapidity with which the copies of new works were multiplied, and the knowledge of new discoveries and inventions was communicated, were not greater, than that of rescuing from the decay into which they were passing, and preserving from the danger of further mutilation and corruption, and from final loss, the treasures, which were contained in ancient manuscripts. Among the books, which received at an early period the benefit of the new invention, were those of the Old and New Testaments. The first complete edition, which issued from the press, was that which was printed at Alcala in Spain, the ancient Complutum, thence called the Complutum edition. The printing of it, begun in 1502, was completed in 1514, under the inspection and at the sole expense of the Cardinal Ximenes, archbishop of Toledo;* but not published till 1522. The text of the New Testament in this edition was not that of a single manuscript, but was formed by a careful collation of several which were then supposed to be of great antiquity and high authority. Great doubts however respecting their claims have been expressed by later critics; and unfortunately the learned have no longer the means of judging of their value, as they are now irrecoverably lost.†

In 1516 an edition of the New Testament was very hastily prepared for the press by Erasmus, the most accomplished scholar and and learned man of his age, and printed by Frobenius at Basil, in Switzerland. The extreme hurry with which this work was despatched, occasioned by the earnest solicitude of the printer to be able to send it forth before the publication of the Complutum edition, which had already been printed, as we have before stated, two years, and now only waited the Pope's permission to publish it, allowed but little opportunity for the learned editor to correct the copy which he used for the text of his edition, by carefully comparing it with other manuscripts. A second edition, with very inconsiderable improvement, was struck off in 1519, and a third in 1522. In two later editions in 1527 and 1535, both of them subsequent to the publication of the Complutum, Erasmus was induced to insert a few corrections from that text.

No man perhaps ever possessed higher qualifications for such a work than Erasmus. But he performed it under great disadvantages. He had the opportunity of collating but few manuscripts, compared with the numbers which later critics have examined; and the laws of criticism to be applied in using such as he had before him were then but imperfectly understood. Besides, the other great works, which he was employed in publishing, more than enough to have occupied the whole time of any other scholar, and the impatient haste of the printer, requiring him, with all his other occupations, to prepare a sheet for the press every day, permitted him to bestow upon the work a degree of attention far short of what was due to its magnitude and importance.

In 1546 a third printed copy of the New Testament was produced by Robert Stephens, the celebrated Parisian editor, who did so much to promote the revival of letters by the correct and elegant editions of the classics, which issued from his press. The text of this edition was formed by a careful collation of that of Erasmus, and the Complutum with fifteen manuscripts, which had not been used in forming the text of those editions.

In 1582 another edition of the New Testament was printed at Geneva, by Theodore Beza. In forming the text of this edition, besides the corrections which had been introduced into the copy of Robert Stephens, just mentioned, the learned editor had the advantage of several new readings found in manuscripts collated by Henry Stephens, and also the benefit of two very ancient and valuable manuscripts, which had been consulted for neither of the preceding editions. These were the Cambridge and the Clermont; the former containing the four evangelists together with the acts of the Apostles, the latter the epistles of Paul.

In 1604 this edition, being then the last that had been published, and thought to be the most perfect, was selected as the text to be used by the learned translators for the English version now in common use.

In 1624 an elegant edition was printed by the Elzevirs at Leyden, which with no material improvement upon preceding editions, and with nothing but the elegance of the typographical execution, and the reputation of the printers for correctness, to entitle it to the distinction, became by general consent, from that time, the standard text, to which all succeeding editions conformed. It constitutes what is now called *the received text*, and the learned world remained satisfied with it, as if it were absolutely perfect, and incapable of further improvement, for nearly a century.

This quiet possession of the public confidence was at length, in 1707, disturbed by the great work of Dr Mill, who then published at Oxford his edition of the New Testament, with marginal insertions of no less than thirty thousand various readings drawn, with the immense labor of thirty years' attention to the subject, from manuscripts, ancient versions, and quotations found in the writings of the early Fathers. Yet this indefatigable critic did not venture to make any alteration in the received text, but adopting that of Robert Stephens of 1551, which varied very little from the Elzevir, satisfied himself with throwing the whole body of various readings into the margin, and only expressing his opinion of the value of some of the most important of them in his notes.

Mill was followed in 1734 by Bengel who then published his critical edition of the New Testament and select collection of various readings at Tubingen; and in 1751 by Wetstein, who published at Amsterdam, in two folio volumes, his edition of the New Testament, far more valuable than any that had preceded, enriched with a still more copious collection of various readings, with valuable notes, and prolegomena containing a treasure of biblical knowledge. Several other editions of critical merit added somewhat to the stock of knowledge, and prepared the way for the recovery of a more pure and perfect text. Of these, the most deserving of notice were those of Matthai of Moscow, Alter of Vienna, and Birch of Copenhagen.

At length in 1775 was printed Griesbach's New Testament, and in 1806 a second edition greatly improved, in which the Christian world is favoured with what the preceding editors had been deterred from attempting, a *corrected text*, formed by the labours of that eminent scholar out of the materials, which had been accumulating in the hands of critical students for nearly two centuries. (*To be continued, from the Christian Examiner.*)

* Francis Ximenes, archbishop of Toledo and prime minister of Spain, was born in 1437, was educated at Alcala and Salamanca, entered among the Franciscans at Toledo, and by his talents, learning, and sanctity, was raised to the first ecclesiastical office under the bishop of Rome, and to the highest civil power under Ferdinand and Isabella of Spain; being raised to the dignity of Cardinal, and made archbishop of Toledo and prime minister. Among many other instances of the use of the great power, which his exalted station gave him, to the most important and benevolent purposes, he erected in 1499 the celebrated University at Alcala, and founded the college of St Ildefonso. In 1502 he formed the design of printing a Polyglot Bible, and commenced the work, which was completed in 1514. But the publication of it was delayed till 1522. Only 600 copies were printed, so that the work is scarce, and wanting in many public libraries. The work consists of the Hebrew text, the Septuagint with a literal translation, the Latin text of Jerome, and the Chaldee paraphrases of Onkelos, and a Hebrew and Chaldee dictionary of all the words in the Bible. Neither time, labour, nor expense was spared to make the work as perfect as the means at his command would permit. Several learned men were employed for twelve years in preparing the copies and superintending the printing; and the whole expense of the edition amounted to 50,000 ducats.

† In 1784 a visit was made to Alcala by two German professors, for the express purpose of finding those important manuscripts in a library where they were understood to be deposited. But to their inexpressible surprise and disappointment, they were informed, at their arrival, that about thirty-five years before, the librarian, ignorant of the value of those venerable manuscripts, and wanting room for some new books, had sold them as useless parchment. The account they received was, that they were sold to one Toryo, a man who was concerned in preparing fireworks, and were used by him in the construction of rockets.

MINISTERIAL EXCHANGES.

In a few of the late numbers of the Christian Mirror, published at Portland, Me. there has appeared a series of communications on the subject of ministerial exchanges. The subject was first started by the insertion in that paper of the following question:

"*Is it right for Trinitarian clergymen to exchange pulpits with Unitarian? Is not such conduct a practical denial of the Lord Jesus? Will it not grieve the Holy Spirit to depart from those churches who countenance it?*

To this question a reply was made by the editor of the Mirror, in which he decided without any doubt or hesitation that it is not only not justifiable, or admissible for a Trinitarian to exchange with a Unitarian, but that he who does so deserts his principles, and is guilty of a blameable indifference to truth.

This reply of the editor of the Mirror has, it seems, been lately inserted in the Amherst Cabinet, a weekly news-paper published at Amherst, N. H. As there has of late been some excitement at Amherst, respecting the religious controversy of the day, and as many of the most respectable inhabitants were known by the publisher of the Cabinet, to be Unitarian in their sentiments, it was viewed in the light of a public attack on their faith, and as they were generally patrons of the Cabinet they felt that they had a claim to be heard in defence. A reply was therefore written to the article to which we have alluded, and presented to the proprietor of the Cabinet with the request that he would give it a place in his columns. With this seemingly reasonable request he refused a compliance. On this refusal, the gentlemen who felt themselves aggrieved immediately caused to be printed for distribution a *thousand copies* of the offensive article which appeared in the Cabinet and of the following able reply which was unjustly refused insertion in that paper.

To the Editor of the Cabinet,—

SIR,—An extract from the "Christian Mirror," in your last paper has given your readers *one* view of an important practical question; it may not harm them to see the other side of the subject. They may then be better prepared to decide fairly. And it is at least just, to let those who differ from your correspondent shew why they differ. I offer you, then, with all deference, the views of an *Unitarian* on the point disputed.

That it *is* "right for a Trinitarian preacher to exchange pulpits with an Unitarian," the latter confidently believes. But the other, who of course must determine between them, thinks the practice a *wrong* one,—and why? Because, says he, there is an essential & irreconcileable opposition in the doctrines of the two parties.—This *we* cannot allow. There *is* undoubtedly an opposition in *some* parts of the systems, but not in *all*, nor in the most essential parts. The writer himself has named on the side of the Trinitarian a point of more importance than either of the rest he mentions, in which both sides *agree* completely. "They who have believed in God should live godly in Christ Jesus." Besides, if *strict truth* on the subject of the trinity be essential in all who are admitted to Christian fellowship, let the writer tell whether Dr Miller's theory, or that of Professor Stuart contains it. Both of them are adopted by professed Trinitarians. But the two theories are as wide apart almost as they both are distant from the Unitarian faith. And if perfect truth on the subject of depravity be essential to communion among Christians, is that truth found with those who say that mankind derive their corruption by birth and inheritance? or with a late New York *Calvinistic* writer, who says, "the scriptural doctrine of depravity has no reference whatever to the physical constitution; it relates exclusively to the *actions* of man, and simply expresses the fact, that while left to himself he never exercises holiness; temptation is the sole cause of man's sinning." And if we must believe unerringly on the subject of Atonement, shall we say with Dr Murdock, that the atonement was an exhibition of the righteousness of God—an affecting tragedy; or with Dr Woods, that it was a vicarious sacrifice,—a punishment borne in our stead? Does not the writer of the extract know the state of opinion among modern Calvinists? Does not every man know that there are differences nearly as great among them, as between them and other Christians. In reference to salvation by the blood of Christ, the professor at Andover uses language which implies that in order to be saved, we need *only* believe the simple fact, that there is forgiveness with God for the penitent, on account of *something* Christ has done or suffered. On that ground, exactly, stand many Unitarians.—In fine, if none are to hold fellowship among Christians, but such as receive truth unmixed with error—there can be no communion while men remain fallible.

Let those who plead for separation from Unitarians, consider if there be not other differences of opinion which will be magnified into essentials at some future day, and thus cause Trinitarians to divide from one another. It is no impossible thing that when they shall have effected their purpose in regard to the Unitarians, they may find work for the same spirit among false brethren. But let us look yet nearer and consider one consequence which must immediately ensue on the adoption of the plan of entire exclusion so much advocated. In a large part of our parishes in this country, there is a proportion of Unitarians by no means small or feeble.

If the Trinitarian clergy shut out from their pulpits all who differ from them in their peculiar views—these Unitarians in their parishes will, of course, be driven from the societies they would gladly remain with, and take away their part of the means for supporting the ministry. In very many, if not in all cases, this would render the remnant who are left unable to bear the burden of their pastor's maintenance, or at least greatly weaken their resources. Should the cause of Unitarianism progress, as we believe it will, and the exclusive system be still continued by their opponents, in no long time there would be a *multitude* of parishes destitute of *any* established ministry, the prey of sectarians, which might all have remained peacefully united under a milder system of measures. Of all the miseries of a state of discord this is no time to attempt a description. But they will be found grievous enough to warrant me in saying that it will not be a small occasion which shall justify their introduction any where. The plan your correspondent approves is a direct way to their introduction throughout the land. Whether the occasion calls for such things, may easily be judged. What should hinder that the ground of union among Christians be placed not on points of doubtful disputation, but on points of practical application? Why cannot a conscientious Trinitarian go into the pulpit of a Unitarian neighbor, and inculcate a virtue or a grace whose nature is hid from no reader of the bible, and which would be profitable unto all men?—Why could he not preach Christ's example, without denying his divinity? Why could he not teach men to live soberly, righteously, and godly, in this present world, without touching on his belief respecting their condition when they came into it? Why could he not exhort men to be reconciled to God, without reminding them of decrees of election? Are there not subjects of interest and importance enough, on which *all* intelligent Christians are agreed, which might be discussed without hurting his own conscience or offending his hearers. Meanwhile the cause of mutual love is promoting in both pulpits at once, and the Church for which Christ died is reposing from strife.

Shall there never be any conclusion to the differences among Christians? How is this to be effected while to err in speculation is to forfeit communion, while all the virtues of a holy life are made of less account than the correctness of a few articles of belief on subjects confessedly mysterious.

Nor let it be replied that the Unitarian argues thus because he "professes to think sentiments of little consequence." The charge is unfounded. *No* Unitarian professes this. He believes every opinion the mind can form on religious subjects to be important. But not all opinions *alike important*. And although the differences between the two parties are allowed by him to be great, so far as they extend, he yet denies that their systems of belief are opposite throughout, or that the opposition which exists, is of a kind to render it sinful in them to admit each other's claim to the title and the hopes of Christians.

In all cases of an interchange of pulpit-labors it is taken for granted, that the points of variance be merged in the points of agreement, and that neither attempt to thwart the other's track; this would save each from the charge of being "indifferent to the truths his people hear," or willing they should hear false doctrines. But even if the Trinitarian and Unitarian *should* both preach directly on controverted subjects, the evils would be far less, of such a course, than of that which would forbid them ever to preach in each other's pulpit. No injury would be done by the opposition of doctrine, to be compared with that which is caused by their alienation of affection.

The writer of the extract pleads for the Trinitarian, that he believes error to be dangerous and destructive. But does he make no distinctions? Is *all* error fatal and damnable? Is there any thing in the opinions of the Unitarian when taken in their connection with his belief of accountability and a future judgment, and his reverence for the precepts of the Gospel which *must inevitably* produce a state of character incompatible with salvation? Are all Trinitarians necessarily *good men?* May not *truth* lose its efficacy in the mind that receives it? May not *error* be counteracted in its tendency, and remain harmless? Are all Unitarians necessarily impenitent sinners and enemies to God? Is the human mind so framed that it cannot innocently err? Has God any where *declared* that all error shall expose to endless misery? And that, too, let its cause be what it may?

Will God have no mercy on the man who has prayerfully sought after truth and conscientiously embraced what he took for it, if he be mistaken in the opinions he adopts? The writer may call this "slang" if he pleases, but we have not so learned the word of God.

But another charge against the Unitarian is that he has a very different "standard of duty" from his brother the Trinitarian believer. "The life he enjoins is such as may comport with a life of pleasure and pomp and worldliness, if only it be free from flagrant immorality and vice"!

I cannot resist a feeling of indignation, Sir, at a falsehood so palpable and so cruel. What standard of duty *can* one who *pretends* to take the Bible as his rule have, but the precepts and examples of Jesus and his apostles? Are not these the models and the maxims to which all Unitarian preachers constantly refer?

I believe your correspondent has never heard such a preacher, or he would know better than to assert what he has with so much confidence. Let him go listen to the words of the men he thus abuses on any Sabbath in the year, and he will own, if he be honest, that they deserve not his slander. Where has he ever heard enjoined a more heavenly temper,—a purer life,—a more entire love of God,—or a wider benevolence, than from the sermons of Unitarians? Where are the preachers who persuade by more *holy motives* to a *higher virtue* than did BUCKMINSTER and THACHER? Where shall we learn more of the love of Christ or the duties of Christians than from such men as LOWELL—WALKER—WARE? Who has the hardihood to declare that the eloquent lips of a CHANNING are only the vehicle of a worldly morality? No, Sir, the charge is utterly a false one. But I forbear, only remarking that it is a little singular that those who have so long been accustomed to

condemn the Unitarians as substituting "good works" for a right faith, should now deny them all claim to either.

A Trinitarian preacher may then, in our opinion, without any sacrifice of principle or conscience, exchange occasionally with those who differ from his peculiar creed. What would he do in such a case but acknowledge that he does not esteem an honest disagreement in opinion a good cause for alienation among the disciples of Jesus? He would not thus renounce his own faith nor enforce that opposed to it, but, simply select a topic of discourse not discordant with the other's general views. And how many such there are! Nor would he lead his own flock to estimate too low the importance of the doctrines he himself preaches. He would only say to them that *character* is more important than speculation, and *love* a bond of union stronger than party spirit.

It is due to the cause of truth to add, that for their *own* interest merely, the Unitarians do *not seek* the alliance or countenance of *any* sect of Christians. Strong in a good cause they do not fear what man can do to obstruct its progress. It is the cause of truth and of God, and it will prevail.

We rejoice in the conviction that the doctrines we espouse do not oblige *us* to withhold from any one who has the spirit of Christ and obeys his precepts, the name and privileges of a believer.

We rejoice that in all the various sects which divide the fold of Christ there are the pure in heart who shall see God, and the faithful servants, who shall enter into the joy of their Lord.

We rejoice yet more in the triumphant hope, that as God reigns and is true, nothing shall hinder the interests of his kingdom or the good of his creatures. AN UNITARIAN.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JUNE 11, 1824.

FOREIGN MISSIONS. For a number of years past, the subject of *foreign missions* has been much before the public. Whilst, on the one hand, these missions have been to some a theme of the warmest panegyric,—on the other they have called forth the most decided and open hostility. In both cases, we doubt not that a person who fully understood the merits of the question, would find something to commend and something to blame. There is no doubt but the great exertions which have been made in favour of *foreign missions*, have been prompted partly by too great a fondness for engaging in splendid and imposing enterprises, and partly by the expectation of thereby giving eclat and strength to particular religious sects. At the same time we think it equally clear, that many friends of these missions have been chiefly influenced, and all partly influenced, by motives of pure and most commendable benevolence. But the offensive methods which have been resorted to, for the purpose of procuring funds, have alienated and disgusted many, and the injudicious manner in which these missions have been conducted, together with the peculiarly objectionable character of the doctrines inculcated by the missionaries, have doubtless excited the opposition of still greater numbers.

It is unfortunate that the opposers of *foreign missions* have not been sufficiently discriminating in their judgments on this subject. They have not distinguished between missions as they are, and as they *should be*. Instead of complaining of the evils that have arisen from the errors and mistakes and wrong principles of the missionaries, they have opposed the whole business of missions, with a zeal, which, though chiefly well intended, has nevertheless, it is to be feared, been prejudicial to the interests of humanity and true benevolence, inasmuch as it has excited a vague but a strong prejudice against missions generally, without making any distinction between those which are well planned and well conducted, and those which are badly planned and badly conducted.

The business of missions, abstractly considered, cannot certainly be viewed with feelings of hostility by any person of real benevolence.—By a mission to the heathen, or to any people who are ignorant of Christianity, or of the arts of civilived life, is meant a benevolent enterprize to enlighten their minds, and to improve their moral and physical condition. Who could object to such an enterprize? Who could object to an endeavour to bring a heathen people to the knowledge of Christianity? None surely. The *methods* however, by which this is attempted to be effected, may be objected to, and unfortunately have, it seems to us, in most instances, been of a character to justify the complaints which have been misdirected against missions themselves. Let us then discriminate fairly and judge rationally and candidly. Let us not oppose a benevolent enterprise, because some have misjudged respecting the management of its operations, or have marred its success by narrow views, ill-advised plans, or false doctrines. It was to be expected that an untried enterprize, like that of foreign missions, would at first be mismanaged through inexperience, and if the missionaries do but profit by experience, let us not deny them the merit of a commendable endeavour. Or if *we* can profit by a knowledge of their failures and mistakes, let us at least be grateful to providence that their well-meant, but as we think ill-advised attempts, have been over-ruled for the final benefit of humanity, by enabling others (perhaps of more comprehensive views) to improve upon their plans, and to be stimulated to exertion by the example of their extraordinary zeal and self-devotion. That Unitarians have done but very little, in relation to foreign missions, no one will pretend to deny. They have made no profession of any thing like zeal for such missions, for they have not till very lately been able to obtain any satisfactory evidence that anything could be done on the subject with even tolerable prospects of success. That they have not been inattentive and indifferent to the subject, there is sufficient evidence. Nor is it to be denied that their *seeming* indifference, or rather their not having yet embarked in this enterprise, can be justified by the most ample and satisfactory reasons.

In the first place, let it be remarked, that Unitarians have scarcely yet begun to act as a distinct body of Christians. They have in past years contributed liberally to the support of institutions which were conducted by others, and which have redounded solely to the honour of men of other principles, and cannot therefore, with any kind of generosity or justice be reproached with having done nothing in aid of these benevolent undertakings.

Since Unitarians have become a distinct class of christians, their whole strength and resources have been called into exercise to defend themselves from the unwearied and relentless attacks that have been made upon their principles from all sections of the country, and from almost all the numerous sects of Christians existing among us. It would have been entirely idle and preposterous, to think of spending their yet feeble resources in the comparatively hopeless attempts to send pure Christianity abroad, whilst there was so much still to be done to establish it at home.

Those who ungenerously reproach us with inattention to foreign missions, know very well, or may know, what a palsying influence is produced by their constant outcry against us, on all efforts to bring Unitarians to act as a body and in concert. It is not to be denied, (though we by no means mention is as a reproach to those concerned) that many of our most respectable laymen, and some of our clergy, are so situated that they cannot safely encounter the prejudice that would be excited against them by the least activity in the cause of Unitarianism. It is not the popular religion, and many there are who cannot even avow it, and, much more, actively support it, without incurring the loss both of their means of subsistence and their standing in society. Under such circumstances, it is not to be expected that any great activity, or any splendid enterprises in relation to *foreign missions*, should yet have been called forth, amongst this class of Christians. In addition to this, it should be remarked, that those who have been ready and disposed to act, have had such palpable evidence of the almost total failure of most of the missions that have been projected,* that it certainly became them to pause, and to ascertain by all possible means the causes of failure, and the situations that gave the greatest encouragement of success. Nor have they been idle in this thing. By a correspondence which was some time since entered into with gentlemen in Calcutta, some very important documents have been obtained, relative to the state and prospects of Christianity in that part of India. These documents, or the substance of them, will, we trust, in due time be made public. And if we do not very much mistake, they will not only convince the Orthodox, that the caution and seeming delay of Unitarians, in relation to these missions, has not been ill-judged, or deserving reprehension,—but will also unite all true Unitarian Christians in the conviction, that the time has now come for them to act promptly and efficiently,—that the prospect of eventual success to a Unitarian mission to some parts of India, and perhaps presently to Persia, are such as render it their imperious duty to enter immediately on the adoption of measures for extending the blessings of Christianity, and of the arts of improved society, to these benighted regions.

Let our orthodox brethren continue to reproach us for a state of things, which they have had no small agency in producing. We will endeavour to bear it with christian submission, and hope ere long to give practical evidence to all who are not obstinately uncandid, that they have judged of us unkindly and falsely. For, though we do not think, with some in the community, that a man's christian principles and character, are most properly tested by his disposition or his repugnance to patronizing foreign missions,—yet we do esteem such patronage a sacred duty of all who think that the prospects of success will justify their efforts;—and we have at present such a conviction of the prospect of the success and great final usefulness of a Unitarian mission to Calcutta, that we cannot but almost assure ourselves that so important a station will not be left unoccupied. An establishment is indeed already begun there by Mr ADAM, whose unassisted labours have already effected much, but whose isolated and dependent situation loudly demand the prompt and efficient assistance of a discerning and benevolent community.

* The missions to the South Sea, and those amongst the American Indians are the only ones that seem to promise anything worthy of attention.

EVANGELICAL MISSIONARY SOCIETY. In our last we intimated that there were some omissions in the statement which was made the week before, of the sums contributed to the funds of this Society. That statement was not received from the Treasurer, but consisted of an account some time previously published in the Christian Examiner, together with such other sums as had come to our knowledge. The following, we believe, is a correct list of all donations, &c. which had not been acknowledged previously to the last statement.

Ladies in Dr LOWELL's Society, Boston -	$69.92
' Sewing Society, in do. - - -	13.63
Ladies in Rev. Mr CLARK's Society, in Norton	12,67
Friend in Taunton, by Rev. Mr CLARK -	3.00
In a blank envelope - - - - -	1.00
Collection after Mr BAILEY's Sermon -	288.70
Friend not present at do. - - - -	2.00
Do. do. do. - - - -	5.00
A Friend, by Rev. Dr NICHOLS, of Portland	20.00
A Friend in Cambridge, by S. HIGGINSON, Esq.	10.00
A lady in Salem - - - - -	5.00
Friend in Eastham, by Rev. Mr. SHAW -	2.00
A life subscription, by the hands of Rev. Mr WALKER, of Charlestown -	30.00
Annual subscriptions - - - -	22.00

We understand that the Rev. F. W. P. GREENWOOD, of Baltimore, has been invited by the Society of the New South Church, in Summer Street, to resume his duties as pastor of that Society, as far as his health will permit.

AMERICAN COLONIZATION SOCIETY. A request has been made by the Managers of this Society that contributions be taken up for the benefit of this institution at the celebration of our national anniversaay. Contributions for this object will be received by the Treasurer of the "Massachusetts Society to aid in the suppression of the Slave Trade," and by the Treasurer of the "Vermont Colonization Society," or they may be forwarded directly to Richard Smith, Esq. Treasurer of the "American Colonization Society," Washington city.

NEW-ORLEANS THEATRE. It is gratifying to perceive the good tone of moral feeling manifested in some of the New Orleans papers, in relation to the character of their theatrical entertainments. A writer in the Mercantile Advertiser, speaking of a comedy called *Tom and Jerry*, has the following remark:—

"This piece may have been performed, as is stated, forty times in New York, and thirty times in Philadelphia; if so, it is only a proof of bad taste which I could hardly have supposed possible to exist in those cities; but of this I am quite certain, it will not go down here; we cannot stand it; we have vices enough, and follies enough, but with all our vices and follies we never shall be able to tolerate Tom and Jerry."

From the Greenfield Herald.

NEW CHURCH. The corner stone of a new church, about to be erected for the First Congregational Society in Deerfield, was laid on Tuesday the 1st inst. The religious exercises of the occasion were introduced with prayer by the Rev. Mr WILLARD. The corner stone was then laid in the usual manner. Under the corner stone was deposited a silver plate, enclosed in a leaden box, and bearing the following inscription:

ERECTED FOR THE SOCIAL WORSHIP
OF
THE ONE TRUE GOD,
THROUGH JESUS CHRIST, OUR LORD,
IN
CHARITY WITH ALL CHRISTIANS.

An appropriate and excellent address was made by Rev. Mr WILLARD.

After the address, prayers were made by the Rev. Mr FIELD, and the religious services of the interesting occasion were concluded by singing the following hymn, composed for the occasion by Mr WILLARD, in the tune of Old Hundred:

On this foundation, Lord, we raise
A house of prayer, a house of praise;
Where humble souls may seek their God,
And find with thee, a blest abode.

Assist us, Lord, with power divine;
Let Christian love and zeal combine,
To rear a temple strong and fair,
To HIM, who makes the church his care.

As Zion's hill to Judah's race,
To *us* be *this* a joyful place;
Our *children's* joy—our *children's* home—
For years and ages, long to come.

And while with wood and brick we build,
Let every mind with grace be filled;
Diviner temples thou canst rear,
O! make each *heart* a house of prayer.

[The following is an extract from Mr WILLARD's Address delivered on the occasion:—]

"You belong to the parent stock, from which all the Congregational churches, to the amount of seven, within the primitive limits of Deerfield, were derived. For about one hundred and forty years, you and your fathers have successively worshipped on the adjoining green;—ninety-five years in that house, the present decays and defects of which have led you to these preparations for another. But, though you continue in the line of your fathers in respect to the *place* of your public solemnities, it is alleged that you have departed from their *faith*. If this be in any respect true, as I have no doubt it is, I trust it has been neither a *blind*, nor a *wilful apostasy*, but a conscientious obedience to enlightened conviction. The difference between you and your ancestors, so far as I would attempt to justify it, consists, I am persuaded, in a closer adherence to evangelical truth, the pure doctrine of CHRIST, and his apostles; and while by the grace of GOD, we have, as we think, the advantage of some others in point of doctrine, we wish, above all things, to cultivate that spirit of humility and candour, which alone can mingle harmoniously with "the truth as it is in JESUS."

ORIGINAL COMMUNICATIONS.

CANADIAN INDIANS. We have been permitted to copy the following letter, which a gentleman of this city has lately received from a very benevolent and respectable gentleman in Halifax, Nova Scotia. It relates, it will be perceived, chiefly to the present state and prospects of the Canadian Indians: —

My dear Sir, *Halifax, May* 11, 1824.

Your more than friendly letter came safe to hand, but as it contained queries to which I could not venture to reply without deliberation, I have allowed some time to elapse without acknowledging it.

The subject of the Indians is indeed important, inasmuch as their gradual extirpation, through our encroachments, tyranny, & cupidity, involves us in the utmost guilt. I would defy the greatest casuist to point out a single instance where deceit and sophistry have been more successfully employed to blind the eyes, and corrupt the minds and understandings of men, than among the Indians of the British colonies. The blame may be attached more to designing and avaricious men, than to the measures of government, for it can hardly be supposed that a nation which has made so conspicuous a stand against slavery, could sanction a species of tyranny, which, if not speedily removed, will entirely extirpate the Indian population.

No; I would rather imagine that the tolerant principles and mildness of our government have had an indirect tendency to promote the evil, by allowing the popish priests to have the sole charge of their spiritual (and I might almost add temporal) concerns; and it is impossible to to conceive without personal observation how completely they have succeeded in making these outcasts the merest tools of their profession. And when a baleful superstition, like that of the Church of Rome, has once got footing among a people like the Indians, it gives a sort of eternity to prejudice, and perpetuity to ignorance and error; for it can only be assailed with success by the weapons of reason and argument, and to these weapons it is impassive.

The number of Indians in Nova Scotia, including those in Cape Breton, may amount to 1500, and they are all of the Micmac tribe.—Their condition is miserable as to moral advantages, having no schools for instruction, and, with few exceptions, no permanent grants of land to enable them to obtain subsistence, their whole occupation being that of the chase, which every day becomes more precarious, in the proportion that the lands are cleared of timber by the white colonists.

They have no chiefs, according to their ancient regime; those who are over them being appointed either directly or indirectly through the influence of the Romish priests, and, in some instances, contrary to the wishes of the Indians over whom they preside; but their office is neither honourable nor lucrative; and their massive silver medals, given them by the government, which is the only badge by which they are distinguished from the rest of the tribe, command as little respect as their persons, they being as ignorant and unlettered as their neighbours. There are, however, extraordinary exceptions, as to natural qualifications, which have been witnessed with admiration; a few that I have seen being as remarkable for the shrewdness of their remarks, perhaps, as any of their more western brethren, and equalling them no doubt, in oratory when speaking their own dialect, which I am led to believe is more copious than any of our European languages, re-

sembling the Delaware in its pronouns and the combination of its verbs.

I think there are about four chiefs (so called) in this province.

A few families, who reside on the lands of their forefathers, are supplied by me with seed and implements of husbandry, but they are not under the immediate influence of the priests, who reside at a considerable distance from them, yet they have not renounced the principles and dogmas of their religion, although they are at times in the habit of animadverting on the absurdity of some of them.

I have no doubt but that if the Indians were let alone by the Romish priests, they would listen with attention to the truths of the Bible; but the priests having for more than a century instructed them in a catechism composed of characters resembling eastern hieroglyphics, which contains the most absurd explanations of the leading doctrines of the gospel, and they being debarred the privilege of an English education, present difficulties of no ordinary nature.

You will perceive that some of these opinions are at variance with my first addresses to the people of Halifax, particularly as respects the facility with which I imagined the instruction of the Indians would be attended; but the experience of eleven years has proved the contrary, not on account of the incapacity of the Indians,—far from it,—but for the reasons above stated; and I am satisfied that unless a miracle should be performed, which, as you observe, we must not expect, it would require the united exertions of the religious world, aided by the powerful arm of government, to carry any plan for their improvement into effect, and those aids I flattered myself at one time I should have received. It will however be seen (in my last Appeal) by the Resolutions of our Legislature, that the scheme I had proposed was abandoned by the casting vote of the Speaker; and altho' the Indians had made considerable advances in agricultural pursuits, previous to the agitation of the measure, the Earl of Dalhousie (then our governor) likewise withdrew his aid, and the Indians consequently being left destitute of support, and unable to continue on their lands without their daily ration of provisions, became jealous and discontented, and the Romish priests who had been constantly tampering with them previous to this event, found no difficulty in regaining their ascendency over this credulous and untutored race.

I am nevertheless of opinion, that their case is not altogether hopeless, provided our respective governments would sanction and support the religious and moral institutions already organized for their benefit, on a liberal and comprehensive scale, and I think the only practicable plan would be to give them land in perpetuity, and endeavour to teach them the Bible *without note or comment*; for, believe me, it is of no use to teach the more abstruse doctrines of Christianity, or the creeds, catechisms, and dogmas of men, which have done more mischief, and sent more souls to perdition, than all the wars in which Christendom has been engaged since the time of Constantine to the present day, and indeed have been the principal cause of the sanguinary conflicts of them all.

I am not so well acquainted with the Indians of New Brunswick as our own, but I have reason to believe they are not so numerous. They are of the Mirishit tribe, and speak a different dialect; they are all Catholics.

An institution was established there immediately after the separation of the United States, under the patronage of the New England Company in London; a small College or School House was erected for the instruction of Indian children, which has been liberally supported ever since. But it does not appear to have answered the end proposed, although the capacity of the children for intellectual improvement has been found to equal ours. The reason is obvious,—we have no Eliots or Brainerds among us, *seeking not their own*.

We have numerous Protestant missionaries among us of all denominations, but it does not appear that one of them has ever made the slightest attempt to impart religious instruction to the Indians; perhaps they consider the task too arduous or hopeless, or that any interference on their part, with the duties of the Romish priests, would be inconsistent with the nature of their office.

I have now, my dear Sir, given you some information, without wishing to intrude my opinions; you will however be able to draw your own conclusions. I think until I hear from you again, it would be imprudent to ask relief from your Society. The way I have been supplied for some years past, has been by gratuitous contributions the from benevolent men in Europe, who have thereby enabled me to furnish seed, &c. to the Indians, but to no considerable amount. The people here are averse to the measure, and therefore will contribute nothing.

I send you enclosed a Report of our first Peace Society, a duplicate of which I have also forwarded to the Rev. Dr Worcester, through Mr Ford, with a small donation. The people of Halifax do not relish Peace; they have lived too long on the War Establishment. A favourable change in their sentiments cannot therefore be speedily hoped for.

Yours, very truly, —— ——

For the Christian Register.

Mr Reed.—Permit me to call the attention of your readers to a little publication which I have examined with great interest, and which I think ought to be recommended and known. It is a collection of original hymns by Rev. Samuel Willard, of Deerfield. He calls them *Regular Hymns*, from the peculiar plan on which they are framed, and by which they are vastly better fitted to bring out the meaning and feeling when performed, than the hymns in common use. I remember seeing in the Christian Disciple some remarks upon a plan of this nature, which seemed to me entirely convincing & conclusive. I am the more satisfied of this now that I have seen the practical experiment in this little volume; and hope it may not pass without the attention it deserves, nor without affecting something toward a musical revolution of taste and performance. ASAPH.

Massachusetts Legislature.

The General Court has been busily engaged during the week past in the usual duties of the session. No bills or resolves of much public importance have yet been passed, excepting that which determines that the Electors of President and Vice President shall be chosen by general ticket.

The question relative to the incorporation of Amherst college has occupied considerable attention, and excited considerable interest. The further consideration of this question is deferred to the next session of the Legislature. It appears to be the the intention of the General Court to rise this week if practicable.

GENERAL INTELLIGENCE.

Artillery Election. The anniversary of the Ancient and Honorable Artillery Company, was celebrated on Monday. At a little after noon, the Company escorted his Excellency the Governor, and the other invited guests, from the State-House to the Church, were an appropriate Sermon was delivered, and religious services performed by the Rev. Mr Walker, of Charlestown. The guests were then escorted to Faneuil Hall, where they dined. The company afterwards proceeded to the Common, where they were met by the Governor, and the usual ceremonies were gone through with, in presence of many spectators.—After the delivery of the commissions, a variety of evolutions and movements were performed by the Company.

The following officers received commissions for the present year:—

Col. Daniel L. Gibbens, Captain,
Col. Eliab W. Metcalf, 1st Lieutenant.
Lt. Col. Rufus Baker, 2nd do
Major John T. Winthrop, Adjutant.

The Pilgrim Society held their annual meeting at Plymouth on the last Monday of May, and chose their officers for the current year.

In New-Hampshire the whole number of votes for Governor accepted as legally returned was 30,348—of which Hon. D. L. Morrill had 14,899—Gov. Woodbury 11,741—scattered 3,708. No choice by the people, and the Legislature has elected Hon. Mr Morrill, by 146 votes to 64.

The Philadelphia papers of Wednesday evening announce, in courteous terms, the probability that Mr Secretary Crawford would arrive in that city, for medical advice, within a day or two. Although we understand that it is not improbable that Mr Crawford may visit that city, he is yet at his residence in Washington. We avail ourselves of this opportnity to say, that Mr Crawford's health is in a state of improvement, within the last week, and that his health has never been as low as has been represented in the New York and some other prints.

Mr Edwards has addressed a communication to the editors of the National Intelligencer, in which he says he presented his communication against Mr Crawford to Congress, in consequence of the report of the latter, in which he is accused of having sworn falsely; that this report was presented on the 22nd of March; that he did not see it until the day following, when he was preparing to leave the city; that he left the city on the 24th; and that no part of his communication was written until after his arrival at Wheeling.—He adds:—

"Had I then possessed the testimony which I have since been fortunate enough to procure, but of which I then had no certainty, I believe I should, on my own account, and not in respect to any claim of any one else, have abstained from everything like recrimination. It will be seen that I could not have made the full and triumphant defence that is now in my power, without having returned to Edwardsville; and no time was lost in preparing for further defence after I reached there.

"My present task is to show, 1st, that my conduct, in regard to the Bank of Edwardsville, has been fairly stated; 2nd, that I did not swear falsely; and 3d, that the facts which I have alleged, argumentatively, in my vindication, against Mr Crawford, are true. All of this I am able to do, and shall do, if I can have a fair opportunity afforded me for that purpose. As to Mr Crawford's intentions in regard to those several acts, I have not put that in issue by any thing that I have said in my vindication. It was not necessary for me to do so. None can admit those facts to be true, and deny the justness of the arguments I have deduced from them."

Gov. Yates, of New-York, has issued his proclamation, calling a meeting of the Legislature of that State, at the Capitol in Albany, on Monday, the second day of August next, that they may have the opportunity of providing by law for the choice of Electors of President and Vice President.

The Legislature of Connecticut adjourned on Friday last, after a session of thirty days.

Gen. La Fayette. The N. Y. Mercantile Advertiser states that this distinguished patriot has declined the invitation to come to America in a national vessel; and that he would shortly embark at Havre for that port in one of the line packet ships.

Washington Irving. This gentleman is in Paris, engaged in literary pursuits. Mr Murray, the London bookseller, has lately put to press one of his works, sent over from France, entitled, *Tales of a Traveller*.—It will soon be received, and re-published in this country.

Fire. A serious and destructive fire occurred in the woods, at Brookhaven, Suffolk Co. N. Y. on the 19th ult. which continued to burn two days, and destroyed in its progress, from 70 to 80,000 cords of wood covering nearly 20,000 acres—besides about 4000 cords in piles. The destruction was so complete that some places, where the underwood and brush were so thick, previous to the fire, that a man could force his way with difficulty, have been actually rode with a horse and gig the same as over a cleared lot.

The General Assembly of Rhode-Island is now in session at Newport.

The manufacture of straw hats, in imitation of leghorn, is now carried on very extensively at Greenwich. Eleven hundred persons are employed by Messrs. J. & A. Muir & Co. whose success in this business has been rewarded by a silver medal from the London Society of Arts.

The United States Bank has taken the Florida five million loan, at 4 1-2 per cent. The Nation, as a stock holder, will receive back more than 50,000 a year of the interest. The bargain to government is said to be as good as 6 4-10ths premium for the stock from individuals would have been. The gain reduces the interest actually paid by the government to less than 3 1-2.

Singular Detection. One of the three men arrested for the murder of Mr Bonsal, near Philadelphia, was found in possession of a coat, which a tailor testified that he made for Mr Bonsal, and he should know it by the collar being stuffed at one end with felting, there not being padding enough to finish it. On cutting open the collar, the felting was discovered precisely as described.

Worthy of imitation. Gen. Robert G. Harper recently made a present of *one hundred volumes* of valuable books, to the Apprentices' Library Company of Baltimore.

Canal Revenue. The collector of tolls at the mouth of the canals at Albany, received and paid into the state Treasury from the 5th of May to the 1st of June inst. short 4 weeks, $17,738, 71.

Hon. Mark L. Hill has been appointed Collector at Bath, vice Col. Wingate, whose first term of service had expired. This occurrence has produced some sensation at Bath, and a public meeting has been called.

To obviate the effects of friction on axles, in machinery, a person at Baltimore has introduced the use of case hardened sheathes or ferrules, which suffer the wear, but cost little, and can be renewed at pleasure.

The use of gunpowder to give motion to manufacturing machines has been seriously suggested.

S. W. Pomeroy, Esq. of Brighton, has discovered a mode of preventing the rot in Cotton Plants.

FOREIGN ARTICLES.

THE GREEKS.

A letter from Constantinople of April, mentions that the Pacha of Egypt had abandoned the idea of proceeding for the Morea, but that his son was to proceed thither with a large force. Whatever may have been the designs of the Pacha, it appears from the following paragraph, which we copy from the Morning Chronicle of May 10, that they have received an important check:— *Adv.*

Letters were received this morning, via Marseilles, from Alexandria, in Egypt, dated on the 5th April, communicating news of great importance to Greece, on the authenticity of which the utmost reliance may be placed. It has been known, that for some time past the Pacha of Egypt has been forming large magazines of gunpowder, and of all descriptions of military stores at Grand Cairo, avowedly for the purpose of equipping an army to act against the Christians in the Morea, but more probably with the view of protecting the independence of his own government from the Grand Seignor himself. The advices received this day from Alexandria, state that these magazines had been destroyed by fire, and that three thousand Egyptian soldiers had perished in the explosion. The value of the property destroyed was estimated at not less than ten millions of Spanish dollars, and one of the effects of this event will probably be the abandonment of the expedition from Alexandria into the Morea, if his Highness the Egyptian Pacha ever seriously intended to waste his resources in a cause so entirely hopeless as the rejunction of Greece to the Ottoman yoke of barbarism. His Highness the Captain Pacha had arrived at Alexandria with a part of the Turkish fleet, and the remainder of his naval force was expected soon to join him at that place. It was at Alexandria that the fourth expedition of the Turks against the Christians was to have been fitted out, for at Constantinople the Treasury was not replenished sufficiently with money to enable the Government to obtain the necessary supplies for such an important undertaking. The destruction of the magazine at Grand Cairo will prevent the Pacha of Egypt from furnishing the expedition with warlike stores, and thus it must be either altogether abandoned for this year, or be so defective in every necessary quality as to render the power of the Ottomans during the fourth campaign against the independence of Greece weaker than any of their previous efforts.

—

Rev. Dr Morrison has presented to the King of England a copy of the Chinese Bible, and has been thanked and complimented for his exertions to promote the literature of the east.

Two volumes of a new romance by the author of the Waverly novels, had been printed off, and 4000 copies of the work subscribed for at a trade sale in London.

In the Library of the King of Wurtemburg are four thousand editions of the Bible, in the different European languages, 215 are in English, and 290 in French. These latter of course, were mostly, if not wholly, printed at Catholic presses.

Toleration. The Grand Duke of Baden has granted full liberty to the Catholics; hitherto their religon was only tolerated. The spirit of toleration which began with the people of the United States, will spread over the face of the earth in time.

A German paper says, "The Pope has made an additional grant of $24,000 annually, *depropaganda fide*, for the special purpose of encouraging the progress of the Catholic Religion in the United States of America."

The Unitarian Marriage bill was lost in the House of Lords, May 4, by a vote of 105 to 66.

The discovery ships Hecla and Fury, have been towed down the river by a steam boat to Northfleet, preparatory to sailing on their expedition. Their final orders for sailing were expected immediately.—A few days before, Captain Parry gave a great entertainment, at which more than 600 persons of rank and fashion were present.

The Zodiac of Dendera and other Egyptian zodiacs, which have been supposed to denote on the part of that people a very advanced knowledge of astronomy *even prior to the deluge*, have been proved, as it is said, by a very learned dissertation of M. Letronne, to have been merely the horoscopes of individuals, and so far from being monuments of ancient science, are only additional proofs of the universal credulity which for ages bowed the minds of men to the superstitions of astrology. The idea that such was their purpose and origin, was first suggested to M. Letronne, by observing in the box of a mummy, a zodiac similar in general to that of Dendera, and which, by the aid of other characters, and particularly a Greek inscription, he was enabled to make out to be a horoscope.

A late letter from Lisbon says, the ministers there have lately been busily engaged in investigating the particulars of a plot which, they say, they have discovered, with ramifications all over the Peninsula.

Mr Green, the æronaut, lately made a grand ascent from Halifax, and landed at Hornby Castle, having travelled 80 miles in 40 minutes; his highest altitude being two miles from the earth.

A Paris paper states that ten thousand copies, on an average, are sold in France, of each of Scott's novels, translated into French.

It is also noticed, that editions of Salmagundi, and of the History of New York, were about to be put to press (in English) in Paris, of the same size as Bracebridge Hall and the Sketch Book, previously published there. The author, it is added, Mr Washington Irving, is happily on the spot, and will revise the publication.

Mr Ackerman has in considerable forwardness a translation of those parts of the Arabian Nights which have not yet appeared in an English dress, from a complete copy of the original, which that eminent original scholar, Mr Van Hammer, of Vienna, was fortunate enough to meet with during his diplomatic mission at Constantinople.

There are 4484 students at the colleges in England.

There are no less than 53 persons under sentence of death in London, 6 of whom are females, and all of them convicted at the two last Old Bailey Sessions.

The report in the Paris papers lately received by way of New York, that the differences between Great Britain and Algiers were settled, was unfounded.

MARRIED,

In this city, on Thursday evening last, by the Rev. Mr Palfrey, John Gray Rogers, Esq. to Miss Anna Maria Brewster, daughter of the late Oliver Brewster, Esq.

In Charlestown, by the Rev. Mr Walker, Mr John C. Farnsworth to Miss Mary Ann Berry, both of Charlestown.

In this city, on Sunday evening, Mr Jno. Snelling, (of the firm of Snelling & Dillaway) to Miss Charlotte Swain.

DIED,

In New Jersey, the two only children of Mr Joseph D. Pedrick, aged 2 and 4 years. Arsenick was, by mistake, administered to them instead of magnesia.

In Ireland, Rev. Dr Thomas O'Meain. A Protestant Curate attendant has published that he died in his faith, and a Roman Catholic Curate attendant has published that he died in his faith. Neither says any thing about his works.

In Springfield, Mrs Hannah, wife of Jonathan Dwight, Esq. aged LXXIX.

In Garland, Me. Capt. Joseph Budge, aged 76, who for more than 20 years past has been in a state of mental derangement. A few weeks before his decease, his reason was fully restored, and he expressed a willingness to resign a life which he said had been as troublesome to himself as to his friends.

At Malaga, (Spain) of consumption, Mr John Young, late of this city.

The number of deaths in Boston, in the week ending June 3d, was 13. Of consumption 4—intemperance 2—paralysis 1—still born 1—teething 1—worms 1—drinking cold water 1—inflammation of bowels 1—typhus fever 1.

Ministerial Exchanges.

JUST published, and for sale at this office, "Remarks on Ministerial Exchanges." June 11.

Country Library.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country}Libraries, may obtain these works on very reasonable terms. June 11.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for June, 1824.

CONTENTS.

Theological; Remarks on the Miracle mentioned in Joshua x. 12—14.—Sermon, No xxxiv. on 2 Cor. v. 20.—Dr Paley on Vain Repetitions in Devotional Services.—On altering the book of Psalms and Hymns in Metre.—On Religious Societies.—Adversaria; Infidelity.—Poetry: Extracts from the Messiah Book II. Translated from the original German of Klopstock, (continued from vol. iii. p. 386.

Religious Intelligence; General Convention of 1823, (continued from p. 168,) Report of Committee on Theological Seminary.—Constitution of the Protestant Episcopal Church in the United States.—Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Religious Tracts.

FOR sale at the office of the Christian Register, the following valuable religious Tracts:

Life of Eleanor Morland, 8 cents.—Thomas Dormer, 3 cents.—Drunkenness, 3 cents.—Duties of Children, 3 cents.—History of Isaac Jenkins, 6 cents.—Lottery Ticket, 8 cents.—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—the sentiments which should accompany the Baptism of children. By the Rev. Henry Colman, 4 cents—the duties of parents: a discourse. By Aaron Bancroft, D. D. 4 cents.

—

Questions to Trinitarians, 12 cents per dozen
Appeal to the candid, 12 cents per dozen
Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
A Sermon on the manifestation of God; founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the First Parish in Hingham.
A Sermon on the religious opinions of the present day. By Thomas Gray, pastor of the church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism. By Jacob Flint, minister of the Church, at Cohasset.
Dr Channing's sermon at the ordination of Jared Sparks. Twelfth edition.

Books, at Reduced Prices.

JAMES W. BURDITT, having a large Stock of Books on hand, intends to dispose of part at very low prices. He has, in addition to his present Establishment, taken Store No. 92, Court-street, (three doors west of Franklin Head) where the Books will be sold by retail—the Collection consists of several thousand volumes of English, Scotch, and American Editions, and many of them will be sold for less than one half the retail prices. Among the assortment are Bibles of all sizes, suitable for the *Pocket, Family or Pulpit*, with or without Notes.

Also—a number of *Suttaby and Walker's* miniature editions of the Poets, &c.

Printed catalogues, with the prices affixed, may be had gratis at the above store. May 21

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

POETRY.

[From the U. S. Literary Gazette.]

MARCH.

The following should have been printed some months since; but poetry like this, can never be unseasonable.

The stormy March has come at last,
With wind and cloud and changing skies,
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But, in *thy* sternest frown, abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours. B.

THE LAWYER'S PRAYER.

Ordained to tread the thorny ground,
Where few, I fear, are faithful found,
Mine be the conscience void of blame,
The upright heart, the spotless name;
The tribute of the widow's prayer,
The righted orphan's grateful tear.
To virtue and her friends, a friend,
Still may my voice the weak defend!
Ne'er may my prostituted tongue
Protect the oppressor in his wrong,
Nor wrest the spirit of the laws,
To sanctify a villain's cause!
Let others, with unsparing hand,
Scatter their poison through the land;
Inflame dissension, kindle strife,
And strew with ills the path of life.
On such her gifts let fortune shower,
Add wealth to wealth, and power to power.
On me may favoring heaven bestow
That peace which good men only know;
The joy of joys, by few possessed,
The eternal sunshine of the breast.
Power, fame, and riches, I resign,
The praise of honesty be mine,
That friends may weep, the worthy sigh,
And poor men bless me when I die!

Miscellanies.

MEMOIRS OF ST VINCENT DE PAUL.

Of all the subjects of panegyric, which the modern history of religion affords us, the best, in my opinion, is the eulogy of St Vincent de Paul;—a man of great virtue, though possessed of but little renown; the best citizen whom France has had; the apostle of humanity, who, after having been a shepherd in his childhood, has left in his country, establishments of more utility to the unfortunate, than the finest monuments of his sovereign, Louis XIV.

He was, successively, a slave at Tunis, preceptor of the Cardinal de Retz, minister of a village, chaplain-general of the galleys, principal of a college, chief of the missions, and joint commissioner of ecclesiastical benefices. He instituted, in France, the seminaries of the Lazarists, and of the Daughters of Charity, who devote themselves to the consolation of the unfortunate, and who scarcely ever change their condition, although their vows only bind them for a year. He endowed hospitals for foundlings, for orphans, for the insane, for galley-slaves, and for old men. His generous compassion reached all kinds of wretchedness, with which the human species is oppressed; and monuments of his beneficence are to be found throughout all the kingdom. When reading his life, we remark that nothing does more honour to religion, than the history of institutions formed in favour of humanity, when humanity is beholden for them to the ministers of the altars. Whilst kings, armed against each other, ravage the earth, already laid waste by other scourges, Vincent de Paul, the son of a husbandman of Gascony, repaired the public calamities, and distributed more than twenty millions of livres in Champagne, in Picardy, in Lorraine, in Artois, where the inhabitants of whole villages were dying through want, and were afterwards left in the fields without burial, until he undertook to defray the expences of interment. He discharged, for some time, an office of zeal and charity towards the gallies. He saw, one day, a wretched galley-slave, who had been condemned to three years' confinement for smuggling, and who appeared inconsolable on account of his wife and children having been left in the greatest distress. Vincent de Paul, sensibly affected with his situation, offered to put himself in his stead, and, what doubtless will scarcely be credited, the exchange was accepted.—This virtuous man was chained among the crew of galley-slaves, and his feet continued to be swollen during the remainder of his life, from the weight of those honourable irons which he had borne.

When this great man came to Paris, foundlings were sold in the street of St Landry for twenty sous a-piece; and the charge of these innocent creatures was committed, out of charity, to diseased women, from whom they suckled corrupted milk.

These infants, whom government abandoned to public compassion, almost all perished; and such as happened to escape so many dangers were introduced clandestinely into opulent families, in order to dispossess the legitimate heirs. This, for more than a century, was a never failing source of litigation, the particulars of which are to be found in the compilation of our old lawyers. Vincent de Paul at once provided funds for the maintenance of twelve of these children. His charity was soon extended to the relief of all those who were left exposed at the doors of the churches. But that unusual zeal, which alwas gives life to a new institution, having cooled, the resources entirely failed, and fresh outrages were renewed on humanity.

Vincent de Paul was not discouraged. He convoked an extraordinary assembly. He caused a number of these wretched infants to be placed in the church; and mounting the pulpit, he pronounced, with his eyes bathed in tears, that discourse, which does as much honour to his piety as his eloquence, and which we faithfully transcribe from the history of his life, drawn up by M. Abelly, bishop of Rhodes:

"Compassion and charity have assuredly induced you, ladies, to adopt these little innocents for your children. You have been their mothers by kindness, since their mothers by nature have forsaken them. See, now, whether ye also are willing to abandon them.—Cease, for the present, to be their mothers, that ye may become their judges. Their life and their death are in your hands. I am going to put it to the vote, and to take the suffrages. It is time to pronounce their sentence, and to know if ye are unwilling to have compassion any longer upon them. They will live, if ye continue to take a charitable care of them, and they will all die, if ye abandon them."

Sighs were the only answer to this pathetic exhortation; and the same day, in the same church, at that very time, the Foundling Hospital, at Paris, was founded, and endowed with a revenue of forty-thousand livres.

This is the man, who scarcely possesses any fame in Europe! This is the man, who, according to the judgment of his enemies, had zeal only without talents! His life was interwoven with good works, the benefits of which are still enjoyed.

The misfortune of St Vincent de Paul (if it be one to be little praised, and even little known) was not to be celebrated, when he died, in 1661, by that eloquent Bossuet, who immortalized all his heroes, and who at the very time was composing funeral orations for subjects far less deserving his genius. But the honour of a public panegyric is due to his virtues; and the man who shall present him in a point of view, worthy of the gratitude of his fellow-citizens, will have deserved well of mankind.

GEORGE DOWNING.

In the June number of the New-Hampshire Historical Collections, a brief biography is given of the different members of the first class that graduated at Harvard College. Among them is the following:—

George Downing went into the army, and was scoutmaster general of the English army in Scotland. He was afterwards in great favour with Cromwell, who sent him ambassador to the States; and upon the restoration he turned with the times, and was sent or kept by the king in the same employ,—had the merit of betraying, securing, and sending over several of the regicides (he had been captain under one of them, Col. Okey,) was knighted, and in favour at court, and died in 1684. His character runs low with the best historians in England; it was much lower with his countrymen in New-England; and it became a proverbial expression to say of a false man who betrayed his trust, that he was an arrant George Downing. Oliver Cromwell, when he sent him agent or ambassador to the States, in his letter of credence says, "George Downing is a person of eminent quality, and, after a long trial of his fidelity, probity and diligence in several various negotiations, well approved and valued by us. Him we have thought fitting to send to your Lordships dignified with the character of our agent, &c. (Milton's letters.) In his latter days, he is said to have been very friendly to New-England, and when the colony was upon the worst terms with King Charles the Second. An article of news from England in 1671, says, "Sir George Downing is in the tower, it is said because he returned from Holland were he was sent ambassador, before his time. As it is reported, he had no small abuse offered him there. They printed the sermons he preached in Oliver's time, and drew three pictures of him. 1. Preaching in a tub, over it was wrote, *This I was.* 2. A treacherous courtier, over it, *This I am.* 3. Hanging on a gibbet, and over it, *This I shall be.*

"Downing was sent to make up the quarrel with the Dutch, but coming home in too great haste and fear, is now in the prison where his master lay, that he betrayed." (*MS. letter, Lond. March* 4, 1671–2.) By his master, no doubt, Okey is intended. His son was one of the tellers in the Exchequer in 1680. Sir George died in 1684. He was brother-in-law to Gov. Bradstreet, and kept up a correspondence with him.

DEATH OF BELZONI.

A private letter from Africa states, that the celebrated traveller Belzoni, died at Benin of a dysentary, after a few days' illness. Mr B. was attempting to reach Houssa and Timbuctoo. At the time of his death he had every thing arranged with the king of Benin for his departure, and had his health continued, there is no doubt he would have succeeded. Mr Belzoni passed at Benin as an inhabitant, or rather a native of the interior, who had come to England when a youth, and was now trying to return to his native country. The King and Emegrands—or nobles—gave credit to this, Mr B. being in a Moorish dress, with his beard nearly a foot in length. There was, however, some little jealousy amongst them, which was removed by a present or two, well applied; and the King of Benin's messenger was to accompany Mr Belzoni with the King's *cane*, and as many men as were considered necessary for a guard and baggage carriers. The king's name is respected as far as Houssa, and he has a messenger, or ambassador, stationed there. On Mr Belzoni's arrival at Houssa, he was to leave his guard there, and proceed to Timbuctoo, the King not guaranteeing his safety farther than Houssa, and Timbuctoo not being known at Benin. On his return to Houssa, he would make the necessary preparations for going down the Niger, and despatch his messenger and guaad back with letters to his agents and to Mr John Houtson; the messenger to be rewarded according to the accounts the letters gave of his behaviour, and the King to receive a valuable stated present. This was the plan, and I think it would have proved fortunate, had Mr B. lived. *Lond. paper.*

A MAMMOTH.

Doctors Van Rensselaer, De Kay, and Cooper, of this city, members of the Lyceum of Natural History, have just returned from an excursion to Poplar, in Monmouth county, New Jersey, where they discovered and have brought home with them, the skeleton of a Mammoth, nearly or quite entire. It was found upon the farm of Mr Croxson, an intelligent citizen of that place, bedded in a swamp, some of the bones being ten feet beneath the surface.

A tooth was discovered same months since, which led the above mentioned gentlemen to undertake the expedition, and to prosecute their researches with indefatigable zeal. They were in the mud and water several days in digging up the skeleton. The bones are now on board a sloop lying at the wharf, but will soon be put together, and deposited in the Lyceum of Natural History. The animal is but little inferior in size to the one in Peale's Museum at Philadelphia. Great credit is due to Mr Croxson, who afforded the exploring party every accommodation and assistance.—*New York Statesman.*

From the (London) Medical Adviser.

NERVOUSNESS.

Nothing is more common with people who fret and are habitually melancholy, than to feel as they say "a sinking" in the breast, a heaviness in respiration, and frequently a pain. These symptoms are inseparable from depressed spirits. What is the first symptom of a depression of the mind? A sigh—which is no more than an involuntary exertion of the respiratory muscles to keep themselves free from the weight newly imposed upon them; or, in other words, from the sluggishness which the nerves supplying life to the heart, lungs, and great blood vessels, are disposed to. If this first cause (grief) continue, this sluggishness will follow, and therefore heavy sighing, still increasing as it goes on. The digestive organs,—stomach, liver, and spleen, being supplied with nerves from nearly the same branches, are also oppressed,—that is, the nerves do not act as powerfully as before, and indigestion follows. This re-acts upon the nervous system, and general disease is the consequence. No wonder then that men under affections of the mind become diseased. So great a sympathy exists between the brain, the organs of digestion, and the circulation, that some ancient philosophers supposed the seat of the soul to be the stomach. The *par vagum*, or eight pair of nerves, is the largest that comes out from the brain, and this descends to supply the stomach with life and feeling, while the parts immediately surrounding the stomach are supplied with nerves from the spinal marrow—the brain *itself* communicates with the stomach *directly*. Hence affections of the mind in most cases operate upon the stomach—grief, joy, anger, all the strong passions seem to derange it. Who has not observed, that one who has met with a sudden great calamity refuses to eat?—in like manner, if a child be promised any thing delightful to it, such as to be taken to the play, the stomach does not crave supply.

REVOLUTIONARY ANECDOTE.

On entering Philadelphia in June, 1778, says the venerable Judge Peters, after the evacuation by the British troops, we were hard pressed for ammunition. We caused the whole city to be ransacked in search of cartridge-paper. At length I thought of the garrets, &c. of old printing offices. In that once occupied as a lumber room by Dr Franklin when a printer, a vast collection was discovered—among the mass, more than a cart body load of *Sermons on defensive war*, preached by a famous Gilbert Tennant, during the old British and French war, to rouse the colonists to indispensable exertion.—These appropriate manifestoes were instantly employed, as cases for musket cartridges, rapidly sent to the army, came most opportunely, and were fired away at the battle of Monmouth against our retiring foe.

From the N. Y. Advertiser.

The White Mountains of New-Hampshire, the highest in the United States, except, perhaps, the Rocky Mountains, are beginning to attract the attention of travellers, and measures are about being taken to open a road to Mount Washington, which is said to exceed the highest parts of the Alleghanies and the Green Mountains, in Vermont, by 2500 feet. "Mount Washington is more than 2000 feet higher than Ben Nevis, the highest mountain in Great Britain, more than 2500 higher than Snowden, and of about equal altitude with Mount Olympus, of classic fame. The name by which I have mentioned it is now pretty well established by custom, and will doubtless supersede its rather unmusical Indian title of Agiocoocook. It is surrounded by five lower peaks, bearing the names of Adams, Jefferson, Madison, Monroe, & Pleasant. The last name seems to be a sort of *locum tenens*, till another presidential election. The highest point of Mount Washington is nearly 2000 feet below the limit of perpetual snow, which in our climate is probably about 8000 feet. There is, however, a great quantity of snow remaining upon it till the month of July, and in dry seasons a small portion might be found in shady crevices throughout the year; but as this summer had been rainy, we found none in any place. The most proper time for ascending the White Mountains, is early in July. In August, scarcely a day passes in which the summits are not enveloped in a dense fog, and travellers are sometimes obliged to wait more than a week for weather, sufficiently clear to discover the path."

"Here cloudless regions calm the soul,
Bid mortal cares be still;
Can passion's wayward will controul,
And rectify the will.

Here 'midst some vast expanse, the mind
Which swelling virtue fires,
Forgets that earth it leaves behind,
And to its heaven aspires."

JUNE.

The justness of our remarks concerning the weather in May, and the necessity of continuing the winter clothing through that month, has been amply illustrated within the last two weeks. During the last fortnight, great coats have frequently been indispensible to comfort, and fires have been almost as much required, as in any part of January. On Wednesday morning last, there was a frost, which, it is feared, destroyed a large proportion of our best spring fruits, and ice was found on water standing in places exposed to the open air. By the commencement of June, the east winds usually retire, the earth loses much of its moisture, and the heat is increased sufficiently to render the remaining winds and moisture innoxious and not disagreeable. When the summer is not too hot, the mildness of June runs into the calm serenity of September; and we may therefore regard the present month as the commencement of our most delightful and healthy seasons. By the second week in June, flannels may be safely laid aside; and we would recommend in their place under waistcoats, made of common *bunting*. This may seem, to many, a new and rather singular article of dress; it combines, however, many, if not all the useful qualities of flannel, without being uncomfortably warm. The benefits resulting from the use of this article, are not merely theoretical; and who has once worn, will never lay it by during the months of summer, and part of those of autumn.—*Med. Intel.*

Dr Lettsom's manner of signing his prescriptions, "*I. Lettsom.*" gave birth to the following, with which the Doctor himself, is said to have been highly amused, and which may, therefore, be introduced, to the credit of his great good humour:—

When patients sad to me apply,
I physics, bleeds, and sweats 'em;
If, after all, they choose to die,
What's that to me?—*I Lets 'em.*

A traveller entering a tavern called loudly for some sling;—"Beware, honey,"—said an Irishman,—Goliah *fell* by a *sling*, and so may you."

Blair's Common Things.

JUST PUBBLISHED at James Loring's Bookstore, No. 2 Cornhill, price 12 1-2 cents single, $1,12 per, doz. The First Catechism for Children, containing Common Things necessary to be known at an early age, by Rev. David Blair, author of the Grammar of Philosophy, &c. With the addition of several useful articles, adapted to the capacities of children; a Catechism relative to the American Revolution; and a Sketch of the History and Customs of Nations, &c. &c. *Fourth Edition, Revised.*

N. B.—The above little book needs no higher recommendation than the assertion of the fact that the Boston publisher has printed about twelve thousand copies within 3 years, and that it is in increasing demand. June 4.

CHRISTIAN REGISTER:

Published every Friday at No. 4, Spear's Buildings, Congress street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

Every person who may procure *five* responsible subscribers, for a year, shall receive a sixth copy *gratis*.

Persons who are disposed to act as agents, in towns where no agents are named, will please to forward their names.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
James Brown, *Cambridge*
N. Lazell, jr. *S. Bridgewater*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
Dr Brock, *Nantucket*
W. Brown, Esq. *Plymouth*
Cushing & Appleton, *Salem*
Rev E. S. Goodwin, *Sandw'h*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*

NEW HAMPSHIRE.
J. W. Foster, *Portsmouth*
Jacob B. Moore, *Concord*
John Shepherd, *Amherst*
Francis Grant, *Exeter*
John Prentiss, Esq. *Keene*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
William Eustis, *Eastport*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
Samuel Johnson, *Portland*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*
L. Hobart, *Northumberland*

MARYLAND.
N. G. Maxwell, *Baltimore*

OHIO.
L. Hunt, Esq. *Huntsburg*

Boston;—Printed by John B. Russell.

PRINTING,

of every description, executed in a neat and accurate manner, at this office.

CHR

VOL. III.

NOTES UPON THE BIBL

From the very brief sketch which been given of the history of the ori of the New Testament, we derive s sons for feeling satisfied of its gener The manner in which we trace it, vival of learning, emerging from the in which it had been for so many buried, was such, as utterly to pre suspicion of its being then corrupte purpose of accomodating it to, the do the interests of the reigning sect. time of the papal usurpation, and the s of the Eastern and Western Churches, t text had been but little known in Copies of it were rare. The Latin was the version in common use; and the degree of darkness, which had lo spread Christendom, that even this was from the people, and was scarcely kn considerable part of the clergy th But few copies therefore of the origin were to be procured, at the time w were sought for publication. So pro the general ignorance of that age r the Scriptures, that when copies of Testament in the vulgar tongue we buted by Luther and the other reforme the common people, he was charged w the *author* of a dangerous book called Testament. Now, although this ge norance may be thought to have re easy for designing men to make alte writings which were previously so littl yet we have the satisfaction of seei the account which has now been give four first printed editions, which fo soon after each other, that the work formed by men, who cannot be suspect concert for the purpose of imposing a f text upon the world; since they bel different and hostile parties, and had interests and views. You could h four men of the age in which they l likely to unite together in any great d above all, in the design supposed. Ximenes, author of the Complutum, w adherent to the papacy, and held the ecclesiastical place under the bishop It was no part of his purpose, in pr Scriptures, to favour the diffusion of th the people at large, and promote th knowledge of them. It appears from ness of the number of copies which to be struck off, that they were no for general circulation. Indeed his were opposed to it; for, when it was to translate the Bible into Spanish, h the design, and was of opinion that r become Christians without reading Erasmus was also of the Catholic chu he was no friend to its usurpations, attacked with no small wit and seve of its corruptions. His heart was with the reformers, and he appears points to have coincided in their op views. He differed from them less, ends at which they should aim, that method to be pursued in order to a those ends. What the daring spirit was for effecting by a violent and di of the papal corruptions, he woul tempted indirectly, by a more gentl ceptible, and gradual process. He w waited for the sure influence of which by means of the press, was the in upon the world; confident that wh edge should be generally diffused, t of superstition and tyranny, which ambition had erected in the days of would tumble down of themselves. was also educated a Catholic; but bei under suspicion of heresy by the t the notes, which he inserted in so books that proceeded from his pres compelled to quit France, and sett neva, he joined the Reformers. And a zealous Protestant, one of the pil reformation, a disciple, colleague, an of the celebrated John Calvin.

Now between these men there c concerted scheme for imposing on by publishing a text falsified for the accommodating it to any particular faith, or of ecclesiastical order. T separate and rival claims to the pu and confidence. They were comp the praise of fidelity and a critical c and the materials for their respec were drawn, in part at least, from i sources. They had each undoubt individual prejudices and wishes; b dency of these, were they suppose any influence, was not to produce diversity. Their agreement there be undesigned, and on the ground o The Cardinal, so far as his preju concerned, would be favourable to ev that corresponded with the text of Vulgate, which was used by the Ca not long after this was declared a the council of Trent. The Reform contrary, and Beza in particular, fel ment to that version, and had no res authority. He was the more dispos favourably of a reading, if it differe text of the Vulgate, especially if i with any of the peculiar doctrines